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LATIN AMERICA
T H E L A N D
T H E P E O P L E
T H E P R O B L E M S

OUTLINE OF AN ADDRESS
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LATIN AMERICA, THE LAND THE PEOPLE, THE PROBLEM

I N T R O D U C T I O N

Latin America, that portion of the Western Hemisphere which stretches from the Rio Grande to Cape Horn, and includes three small republics in the West Indies group, is that part of the world which is least known, least understood, and from which least is expected by Europeans and North Americans. What ideas we have entertained of that semi-mysterious part of the globe have often been comic or bizarre, as colored by the writers of light journalism, and in them deadly fevers and all too frequent revolutions, in play republics, have held a large place. The exploits of the Spanish conquistadores, those wonderful free-booters, whose strenuous deeds won for their king a new world, and the haze of mediæval romanticism, that, since their day, has hung over the Spanish Main, seem to have called those lands into notice only to shroud them again from the public gaze, and they have counted for but little in the history of the world while Europe and Teutonic America have pursued their empire-building ways.

Our ideas as to the various countries that form Latin America have, in general, been based on the reports in our daily press, which with wearying regularity, have told of Central American revolutions and border warfare, or of the uprising of an Indian tribe in Tehuantepec or in Patagonia. We have come to consider that these mimic wars, that have had about as much influence on the world at large as a battle of kites generated by school-boys, are characteristic of all our Latin neighbors. Yet there is a very great difference between Chile and Nicaragua, or between the Argentine and Guatemala, though, to the average European or North American, they may seem to be of equal non-importance,

tarred with the same brush, and offering allurements only to venturesome spirits who would go forth in search of the lost "El Dorado" or the fabled fountain of youth.

There are several reasons that explain, at least in part, why Latin America, and, especially, that part known as South America, has so long been "The Neglected Continent," unknown and unappreciated by the rest of the busy world.

In the first place, it lies to the far South, entirely off the usual lines of travel. Even our own Northern and Southern Cities and States are less known than those that lie along the great transcontinental railways. The Twin Cities and New Orleans are less advantageously placed than Philadelphia, Pittsburgh, Chicago, and Kansas City, and Denver, the gateways to the East or the West.

Our American tourists are more ubiquitous than those of any other country. They visit even the most recondite corners of Europe and of the far East, climb to the roof of the world in the Himalayas, wander through the vales of Cashmere, and lose themselves among the isles of the sea. But few of them swing to the South to make a personal acquaintance with the lands and peoples that lie down beyond the rim of the earth, where the Southern Cross blazes overhead; the Fourth of July is celebrated in mid-winter; and Christmas in the heat of summer.

The lack of great diplomatic problems have also contributed toward making and keeping Latin America a land of mystery. We have comparatively little commerce below the Rio Grande, and our benevolent Monroe Doctrine has prevented the European powers from making of Latin America a battle ground for new territory. The wars of the Latin states have not jeopardized, in general, the lives or properties of foreigners and our own State department and the chancellories of Europe have not been called upon to interfere or to exercise their good offices in the making of peace,—as has been done in the Russo-Japanese conflict, the Italo-Turkish imbroglio, or the more recent Balkan conflagration. Consequently, our people have not

been educated by the public press as to the geography, area, and possible value of Latin lands, and they have been left to work out their destiny in practically their own way. As regards our own Government and its relations to its weaker brothers to the South, too often an **ultimatum** is issued without proper investigation, or a debt is forcibly collected from a small and frightened government,—and the enmity of a people incurred to the detriment of our social and commercial prestige for many years to come.

Still another explanation of the lack of exact knowledge, in regard to conditions that prevail in Latin America, may be found in the fact that comparatively slight emphasis has been laid on the work that our Protestant churches are doing in Roman Catholic countries. There are many excellent people, not a few of them in our own communion, who, because of this lack of knowledge of the real religious conditions that prevail in Latin, and, hence, Catholic America, do not sympathize with the work our Mission Boards are doing among our Roman Catholic neighbors. Acquainted with the work and influence of the Roman Catholic church only in this land, possibly only in their own village, where it is hedged about and kept within certain bounds by an overwhelming Protestant tradition and sentiment: considering its extensive and well managed philanthropic institutions, and the restraining influence that its priesthood,—which in this country, is, generally, comparatively cultured, temperate, and moral,—has upon the great number of illiterate and vicious Catholic workmen who come to us from Southern Europe; remembering certain godly men and women, of Catholic faith, who are honored members of the community; in a word, judging the whole Catholic system by what can be observed in a very limited sphere, many are quick to conclude that Catholicism as seen in Protestant America or England is the same that maintains in other lands. Hence, they claim, there is small need of our sending missionaries to subvert that faith and establish Protestant work among Roman Catholic peoples.

This view of individuals has become so generalized that it is almost impossible to introduce into missionary conventions a discussion or presentation of the needs of Roman Catholic lands.

In view of the widespread and eminently successful attempt on the part of Rome to keep concealed her real doctrines and intentions, as well as the disastrous effect these doctrines and teachings have had on the peoples that have been so unfortunate as to fall under her control, it is not strange that Protestant America has been deceived and led to look upon the great and powerful Roman Catholic organization as a part of the federation of Christian churches. Many do not know that even Roman Catholics from the United States do not recognize their own church as they find it in Latin America, and have no hesitancy in saying that in those lands it has failed to live up to a splendid opportunity and, as it exists to-day, is not worthy their loyalty and support. And, yet, it is in the republics of Latin America, as in Spain and Portugal, the mother countries, that Roman Catholicism has given full fruitage, and it is by its fruits in those lands that one must judge the system. In this paper it shall be the object of the writer to interest his readers in Latin America by showing that it is a land of splendid possibilities and of unusual promise; that the peoples who inhabit it merit our kindest consideration and our most disinterested counsel; and that the many and vexing problems which are to be met in those lands can be solved by the people only through help that must go to them from this our own great Protestant Christian America.

THE LAND

According to the statistics published by the Pan-American Union, of Washington, the total area of the twenty-one American republics is, approximately, 12,000,000 square miles. Of this total, 9,000,000 square miles belong to the twenty Latin republics and the remaining 3,000,000 to the Anglo-American republic, the United States of America. In other words, Latin America has **three times** the area of our own country, instead of being, as some one has expressed it, “**a mere handful of little warring republics.**”

If we compare the two grand divisions of land, North America and South America, which is the bulk of Latin America, we will find that there is but little difference in area. But, if we eliminate from North America all that part made uninhabitable because of the extreme cold, we will find that there is a larger habitable area in the Southern half of the continent than in the Northern.

In this connection it may also be noticed that what we call South America, while it lies South, is also East, of North America. This easting of the Southern half of the Western Continent, a feature that is generally overlooked by those who are not especially interested in American history and geography, is due to the fact that the Isthmus of Panama runs almost East and West. Consequently, the Panama Canal will run almost North and South, rather slightly from Northwest to Southeast.

Another result of this easting of South America is the placing of its Eastern coasts near the markets and influences of the old world. And still another is the making of almost a direct route from New York, our principal port, to the West coast of South America, when the canal is finished. Panama lies two thousand miles almost due South of New York, and Valparaiso de Chile, the principal port on the Western littoral of South America, three thousand miles south of Panama, in almost the same straight line, exactly in the longitude of Boston.

And here it may be said, as we think of the probable influence of the Panama Canal on our commercial relations with South America, that our exports to the Latin republics are \$200,000,000 a year less than our neighbors to the South succeed in selling us. During the last year for which statistics are available, we exported only \$247,000,000 in products and manufactures, while we bought from Latin America to the value of \$444,000,000.

Not only is Latin America, as a whole, of surprising and unexpected interest, but the individual states have each an attractiveness unnoticed by the casual observer.

Brazil, the largest of the Latin republics, and which occupies one half of all South America, is as large as the United States, or the whole of Europe. Its great river system, that of the Amazon, offers to the world 50,000 miles of navigable water,—or twice the distance around the earth on the equator. It ranks fourth in size among the countries of the world, forms one fifth of the Western Hemisphere, and one fifteenth of the world's total land area. There are in its interior vast unexplored districts, inhabited by cannibal tribes of Indians of whose numbers only conjectures can be made, since their hunting grounds are a bourne from whence no white traveller has ever returned. The population of the entire republic is estimated to be between fifteen and twenty millions, but no exact figures can be given. Brazil is a land of "magnificent distances," and so widely separated are some of its districts that their respective inhabitants know less of each other than they know of some of the European countries. The forests produce not only the famous brazil wood, from which the country received its name, but also mahogany and other fine woods which are as common in the uses of the country as are the ash or the oak with us; while its coffee plantations could supply the world with a "cup that cheers but inebriates not," and its diamond fields vie with the Kimberley mines of South Africa in the production of precious stones. The capital city, Rio de

Janeiro, with its million inhabitants, is a city of peculiar attractiveness, and is situated on what is called the most splendid harbor in the world.

Uruguay, a small republic to the South, boasts a dollar that is worth more, intrinsically, than the American dollar; while Paraguay, in the interior, where the women exceed the men in population, sometimes as four to one, is noted for the famous mate, a kind of tea that is the South American beverage.

Across the Rio de la Plata, the Silver River, and to the South, lies one of the most interesting of all the Latin nations, the **Argentine Republic**. Larger than Russia in Europe and equal to about one third the area of the United States, it embraces all kinds of climate, from the tropical to the antarctic, and all conditions of life. To the North and West lies the Gran Chaco.

“The Gran Chaco, a great country, still, for the most part, a wilderness, is a region of dim tropical forest, where the parrots, birds of paradise, and brilliant butterflies vie with those of the Amazon; a hot region where the monkey and the land crab flourish exceedingly, and where the savage Indians still hunt down with primitive weapons, the jaguar and the puma.”* South of the Gran Chaco are spread out the great pampas, or plains, where one may ride for hours over a railway as straight as a line and see only the rolling prairies, with here and there the whitewashed walls of the estancia buildings to break the monotony; great herds of cattle, that seem to roam at will, standing knee deep in richest pastures; fields of grain that equal those of our own great middle West; until at last the railway sets one down in the midst of a splendid capital city of 1,300,000 inhabitants, that presents all the comforts and commodities, most of the virtues and all the vices, of the great European Capitols.

And still further South extend the barren steppes of Patagonia, reaching down to the

* Martin Hume, in introduction to “Argentine,” by W. A. Hirst.

waters of Magellan's Straits, where a few miserable Indians still manage to live in the midst of conditions that make of life one long struggle for mere existence, and reduce human beings to the absolute level of the beasts that inhabit the caves in the hills, their four-footed comrades in misery. No country in the world, to-day, gives promise of such a splendid future as does the Argentine Republic. Its cereal products are being poured into Europe to such an extent that it is already called "**The Granary of Europe.**" Special lines of steamers carry its meats, many of these vessels built to store away in their vast interiors as many as 145,000 carcasses of sheep. These great refrigerator boats are scheduled to reach the Thames with the regularity of express trains, for Great Britain, and, particularly London, with its seven millions of inhabitants, depend on them for a large part of their meat supply. This meat reaches the consumer in perfect condition and costs him about ten cents a pound less than our meats cost us in the cities of the United States, thanks to our benign protective tariff.

Chile lies to the West of the Argentine and is separated from it by the high wall of the Andes Mountains, which, in hoary Aconcagua, reach the second highest point on the Earth's surface and form the very roof of the Western Hemisphere, more than 23,000 feet above the waters of the Pacific that roll below. Of Aconcagua we might say, using Byron's description of Mont Blanc:

"Aconcagua is the monarch of mountains;
They crowned him long ago,
On a throne of rocks, with a robe of clouds,
And a diadem of snow.
Around his waist are forests braced,
The avalanche in his hand,
Yet, ere it fall, that pondrous ball
Must pause for my command.
I am the spirit of the place,
Could make this mountain bow
And tremble to its serried base,—
And what with me wouldst thou?"

The republic of Chile, whose inhabitants are known as "the English," or "the Yankees, of South America," stretches from north to south, along the Western coast of South America, through more than 38° of latitude, or almost three thousand miles. It is more than four times the length of California, though it has but twice the area of that state and varies in width from 65 to 185 miles. The Northern extremity lies in the torrid zone and the coast stretches thence southward to the Land of Fire and Cape Horn, where the two seas tumultuously meet, "Three thousand miles of a sunset littoral." The wonderful nitrate beds of the North have already poured into the coffers of the State, in a little more than thirty years, more than \$425,000,000 in gold, or 60% of the income of the government. Central Chile is given over to agriculture and fruit raising, and the far South is admirably fitted for sheep-raising, especially the hills of Southern Patagonia and the territory adjacent to the Straits of Magellan. A small dot in the sea, to the West of Valparaiso, marks the island of Juan Fernandez, the home of Defoe's Robinson Crusoe, whose story, translated into many tongues, has delighted millions of boy readers all round the world.

North of Chile is **Bolivia**, "the Hermit Republic," perched up among the crags and mountain plateaus, sharing with Paraguay the doubtful advantage of having no coast line to protect in case of war. The Capital City, La Paz, lies at an altitude of 12,470 feet above the sea, the highest capital city in the world, while just above the city, on the border between Bolivia and Peru, lies a great inland sea, more than two miles vertically above the Pacific, about as high as the Jungfrau, and with the area of Lake Erie, on which one can sail out of sight of land. This great lake, Titicaca, lies 12,645 feet above the sea and is one of the sources of the Amazon, which thus runs almost from sea to sea, practically cutting the continent in two.

On the plateau of Titicaca are to be found the wonderful ruined temples of the pre-

Incan civilization, one of the inexplicable mysteries of the prehistoric ages. "The Mystery consists in the existence of ruins of a great city on the Southern side of the Lake, the builders being entirely unknown. The City covered a large area, built by highly skilled masons, and with the use of enormous stones. One stone is 36 feet long by 7, weighing 170 tons; another 26 feet by 16 by 6. Apart from the monoliths of ancient Egypt, there is nothing to equal this in any other part of the world." *

Continuing to the North from Bolivia one comes to Peru, the goal of the ambitions of the illegitimate swineherd Pizarro, **El Dorado** of the Spanish conquistadores who, with sword on hip and cross in hand, with the "name of Cristo and Maria on their lips; with oath and prayer, with cross and steel" turned the prow of their unwieldy caravels to the West and South, where there were empires to be plucked as ripe fruit, and where they expected to find gold as common as coal. And perhaps in those hills and mines, to-day, there still lie hidden riches that excel the world's wildest dreams, that rival the fabulous wealth of Anaconda:

"Far away, in some region old,
Where rivers wander o'er sands of gold,
Where the burning rays of the ruby shine
And the diamond lights up the secret mine."

It is in Peru, also, that American engineers built what is the highest railroad in the world, the Oroya Railway, that reaches an elevation of 15,665 feet above the sea.

Lima, the capital of Peru, was the seat of the Spanish Viceroys, and there a branch of the Inquisition did valiant service for the Mother Church. The Council Chamber of that benevolent body, as well as many of the instruments of torture, and a life-size image of the Christ, that by means of cords, ingeniously manipulated, nodded the head and condemned to death the unfortunate offender against the doctrines of Rome, may still be seen. It is worthy of note that there were

* Sir Clements Markham, "The Incas of Peru," page 23.

no cords by which the figure could be made to give a negative vote. But the modern Peruvians have changed the name of "**La Plaza de la Inquisicion**," one of the principal public squares in the city, and are not proud of their city's connection with the musty and bloody past.

The Northwestern corner of South America is occupied by **Ecuador** and the two larger republics, **Venezuela** and **Colombia**. All are backward, with few of the elements that tend to make a modern progressive nation. They should be the first to receive new impulses from the Panama Canal, which is soon to be opened in their immediate vicinity, by which they will be brought into closer touch with "**La Gran Republica del Norte**." But many years must pass before they are worthy of comparison with the republics further South.

Ecuador was ruled dictatorially for a number of years by General Alfaro, the Porfirio Diaz of his country, and some progress was made toward modern ideas and the introduction of new methods of instruction in the schools of the state. It is said that General Alfaro was influenced in his own life and in his statecraft by the reading of a Bible which was given him by a Protestant missionary who met him on one of the coast boats. But the liberal party in Ecuador was overthrown in a recent revolution and General Alfaro and all his immediate advisers were barbarously butchered in the streets of Quito, the capital of the republic, with all that wealth of cruelty and ferocious abandon which so often characterize Latin mobs.

Panama, the youngest of the Latin republics, may be said to be of hybrid birth, since the mother, Colombia, was a Latin, and the father, the United States, a "**Yankee**"—for it is known that it is due only to the well intentioned efforts of our own land that a part of Colombia seceded from the mother country and declared itself a free and independent republic.

It is in this same newest republic that the world's greatest engineering task is being brought to a conclusion. Human ants with

cyclopean energies are digging and tunneling through the rock ribs of the Culebra cut, and soon the two oceans will be united by a completed Panama Canal that is expected to be a surprising factor in world progress.

To the north and west of Panama, along a coast line that stretches 800 miles to the Isthmus of Tehuantepec, lie the other five small Central American republics; and, still farther north, the ancient empire of the Aztecs, now the republic of Mexico. The six republics occupy a most fertile territory and should be prosperous nations. Yet their almost continuous wars and revolutions have kept them back in the march toward national stability and real progress, and their future still looks dark.

Lying just across the Rio Grande, **Mexico**, more than any other Latin republic, has felt the uplifting influence of our own Anglo-Saxon civilization. Yet recent events have shown that Mexico, like all the Latin nations of our hemisphere, still lacks those great moral qualities that alone can make a nation permanently great. Its boasted progress and seeming superiority among the other Latin republics, have proved to be but a thin veneer that has fallen away when subjected to the fierce heat of civil dissension and strife.

With the forced withdrawal from the country of Mexico's "Grand Old Man," Porfirio Diaz, the entire country has fallen into a state of civil war and has been handed over for pillage by this or that pretender to power, until it seems possible that its hitherto comparatively stable government has fallen to rise no more. And, although Mexico has seemed to be prosperous and stable, it may well be doubted whether the Indians and peon class of that land, who form the great bulk of the population, enjoy life any more, or have any clearer conception of God and the life to come, after almost four hundred years of Latin rule, than the ancient Aztecs did during the unnumbered centuries that hoary Popocatpetl looked down on the worship of pagan deities, until the hosts of

Montezuma were overwhelmed by the freebooters from Spain and the worship of a Christless cross supplanted that of Huitzilopotchli, the chief of their many deities.

The three small republics of the West Indies complete the list of the Latin nations of the Western Hemisphere. But these three—Cuba, Santo Domingo, and Hayti—lying, as they do, close to our own shores, are more intimately known by our own people. This is particularly true of Cuba, “the Pearl of the Antilles,” through its connection with the Spanish-American War of 1898. The other two, weak and badly governed, have demanded a paternal interest on the part of our government and will probably never have internal peace and prosperity until they find them under the protecting folds of our flag.

II

THE PEOPLE

The inhabitants of Latin America may be divided into three classes of individuals: the Indians, the lower or peon class, descended from Latin ancestors, who were immigrants, though often mixed with Indian blood, and the upper or aristocratic, landed class.

The Indians are to be found in varying, and often diminishing, numbers, in all the Latin republics from the Rio Grande to Cape Horn. They are the descendants of what were formerly strong tribes or nations—such as the Aztecs, in Mexico; the Incas, in Peru; and the Arancanians, in Chile. During four centuries of Latin rule, those who have come under the domination of their conquerors have fallen far from the high state of daring and rugged health which they once held, and have become mere hewers of wood and drawers of water; while other tribes, as yet untouched by the white man’s civilization, still lead the savage life they have led for unnumbered centuries, even to the practice of cannibalism on their conquered foes.

The total number of Indians in Latin America is largely a matter of conjecture. Some writers place the estimate as high as

twenty millions, though fifteen millions would be a more probable maximum. For it must be remembered in this connection that there are vast unexplored tracts of territory in central South America, larger than the unexplored portions of Africa. Of the inhabitants of this great territory, of its scenic wonders, of its flora and its fauna, we can have no exact knowledge. But we know that on its borders, where the wave of so-called civilization has rolled up from the coasts, and where the white man has established himself by force of arms, the Indians are bought and sold as slaves; and recent investigations by the British and American authorities have revealed atrocities that equal the crimes committed on the indefensive inhabitants of the Congo in the name and by authority of the King of the Belgians.

A friend of the writer of these lines, for some time an employe in the Beni rubber district, has told of seeing men and women and little children sold into slavery for a mere song. He, himself, he said, bought a little Indian girl, trading for her a gun, and, having brought her down to the coast, had her baptized in the Catholic faith and gave her over to a Peruvian officer to be educated.

This same young man recounted the deprivations and perils one faces who goes into that mortiferous region in search of that which will bring one gold; relating, among other things, that the only meat obtainable was monkey flesh, and adding that he never overcame a certain squeamishness at finding in the soup or hash a little human-like hand!

For, while men, and even women, will leave home and the comforts of civilization, and risk almost certain disease and probable death, in their pursuit of the yellow lure, few are to be found who will go into those fever-infected districts in order to carry to those silent, suffering, dark-skinned children of the tropics the Story which they have never heard. Only a few sporadic attempts are being made by Protestant churches to reach and evangelize the Indian population

of Latin America, and the Roman Catholic church does nothing until goaded into action by Protestant successes. And even Catholic writers have confessed that the Indians who have come into touch with the Europeans are in a worse condition, morally and physically, than they were before the coming of the representatives of the Spanish Church and State, almost four centuries ago.

The Christian churches of North America do well to think of the pagan lands that lie across the seas. But we do not have to leave our own continent to find pagans—millions of them—men, women and little children—sitting on our own doorstep and hungering for the spiritual crumbs that fall from our loaded tables. The missionary world has no greater need to-day than that of consecrated messengers of the Cross who shall carry the Gospel Story to these millions of fellow Americans who are born and live and die in the midst of pagan, even cannibal, darkness and go down to the gates of death with no knowledge of the life beyond or of the Christ who died to open wide its portals.

Slightly above the Indian comes the lower class descendant of the European stock, the peon or working class. In many cases, as shown by the swarthy complexion, the straight black hair, the piercing eye, and the general bodily build, the vintage of old Spain has been enriched and strengthened by a generous addition of the Inca, the Araucanian, the Aztec, or other Indian blood. The result is a race of men that can stand the hardest work, carry the heaviest burdens, live on the most meagre diet, in the midst of squalor and filth indescribable, and at the same time look out on life with a fatalistic joyousness that has rarely, if ever, been equalled in the history of the human race.

The Chilean *roto*, for example—literally, the “ragged man”—if he could be freed from the thrall of alcohol and its kindred vices, and the ills that go with them, would be unequalled as a laborer, as he has already proved that he has no superior in war. With a jest on his lips and joy in his heart he

has gone forth to certain death at the cannon's mouth, glad to die with the certainty that another will close the ranks and carry his flag of the solitary star to a post of honor on the enemy's highest ramparts.

And yet this same laboring class, the proletariat of Latin America, by the inexorable social conditions of those lands, is doomed to a position of perpetual peonage. Its men and women of to-day are called upon to do the most menial and degrading work, and their children can but look forward to the same unvarying round in the years to come. Neither Church nor State has, to any extent, interested itself in bettering their condition. In the foul atmosphere of filthy tenement houses, or in the thatched hovels of the villages and farms, in bamboo huts along the great rivers of the tropics, men and women cohabit and families are brought into being, with no sanction or hindrance on the part of civil or ecclesiastical authorities; and the landed proprietors of Latin America do not hesitate to say that they do not favor the education of its laboring class, the Helot of modern times. Its present position, much like that of the serfs in the feudal system, keeps it in subjection, while education by the inculcation of new ideas, would tend to raise it above its present level, and higher wages and better conditions of living would be demanded from the employer. But there are signs that this great class of oppressed human beings is beginning to awake, that it is beginning to feel its enormous strength. And when organized labor comes to be a reality in Latin America, may God help those who have been its oppressors through all these hundreds of years.

Between this working lower class of citizens and the upper ruling class there is a great gulf fixed which with difficulty is crossed, save it be on a bridge of gold. The accidental discovery of a mine has more than once lifted a family of the peon class to the exclusive circles of the favored few; yet the aristocracy of birth, together with the possession of riches, forms an almost insurmountable barrier to those who would climb

from the lower levels. The land and the wealth of most communities is in the hands of a few. Chile's tillable soil is held by seven per cent. of the population. Though republics in name, the rule in general is that of an oligarchy, the principal offices rarely going to one outside of a particular circle of connected families. Wealth is necessary to the holding of office. Votes are openly bought and sold, and no shame is attached to the fact that a Congressman-elect, or even the President, holds his place because of the careful and judicious distribution of his own or his family's money. Senate committees to investigate the purchase of votes have not yet come into vogue along the equator.

With the wealth of this ruling class goes also a large degree of culture and luxury. There are splendid mansions, splendidly furnished, and many families that lead an ideally affectionate home life. Parents and children have travelled and it is no unusual accomplishment to speak correctly three or more foreign tongues. The toilettes and the carriages of the evening drive in many of the South American capitals compare very favorably, if they do not even equal, those seen in the Bois de Boulogne, Rotten Row, Unter den Linden, or on Fifth Avenue.

The two extremes of poverty and wealth exist side by side, but there is no bond of union between them. In time of war, the lower class citizens do the fighting, generally without knowing just why, but their officers, whether on land or sea, come from the upper or near rich class. The men of meaner mold are considered as proper food for the cannon, but always in the interest of their more fortunate fellows. There are few things more touching in history than the devotion and loyalty with which the lower class of Latin America has blindly followed and fought for now this or that upstart politician, who thought to wrest the rule from one who had already gained it at the urns, or by revolution. And whether their leader has succeeded or failed, the low-caste soldiers have returned to their miserable huts—those who remain after the fighting is over—and to the

same round of unvarying hunger and rags until another aspirant for power enlists their services.

The negro of the United States, especially in the Northern States, occupies a position of greater promise, as regards his future, among his white fellow citizens, than does the lower class Latin among those of his own blood and color. The peon's life is atune to a minor note and he sings a *miserere* more often than a jubilate.

III

THE PROBLEMS

The population of Latin America, according to statistics published by the Pan-American Union, is seventy millions as against ninety millions in the United States. To determine the Latin population of the twenty-one republics in the Western Hemisphere, however, we must add to the 70,000,000, who live south of the Rio Grande, the 8,000,000 who live in the United States, and we will have 78,000,000 Latins and 82,000,000 non-Latins. To make the division on religious grounds, we would have to add to the 70,000,000 of Roman Catholics in Latin America the 15,000,000 which that church claims in the United States, and we will have 85,000,000 of Roman Catholics, as against 75,000,000 non-Catholics—it being remembered that of the 75,000,000 of non-Catholics not more than one third, or 25,000,000, are connected with the Protestant churches of the United States.

For Latin America is practically 99% Roman Catholic. Millions of the Indians have never heard the Gospel, and millions of those of European descent have heard it but partially and in a debased form. But the Holy Roman Catholic Apostolic Church claims all our Southern continent as its own, resents any intrusion on the part of Protestant churches—and hence must bear the responsibility of the religious conditions and needs of the people whom it claims as its children. The problems, then, that are found in Latin America have their source in the almost unlimited influence of the Roman Catholic hier-

archy; in the conditions of society that have grown out of that church's untrammelled power during almost four centuries, in which it has molded as it would the plastic natures of the kind-hearted and easily-influenced Latin peoples.

For it must be again remembered that when the Spanish conquerors took possession of the wide lands which by conquest of arms they had won for their king, they flung to the breeze not only the royal colors of their monarch, Charles the Fifth, but they also set up the standard of the Pope of Rome. Three hundred years later, inspired by the example set by the English colonies of North America, and to escape absorption by the would-be world empire of the Little Corsican, the colonies thus founded by Spain shook off her yoke and declared themselves to be free and independent nations. But the yoke of Rome had been too firmly riveted on their shoulders and, even in the hour of their seeming freedom, they showed their real bondage by allowing their religious masters to inscribe in the pages of their new-born constitutions these fateful words: **"The religion of this state shall be the Holy Roman Catholic, to the exclusion of all others."**

To-day liberal statesmen, in most of the republics, give a liberal interpretation to this clause of the constitution, and Protestant services are permitted—even protected—in private houses, or in buildings that do not too closely resemble churches in their outward construction. And, in some of the more advanced republics, even church buildings are being erected, with the tolerance of liberal governments; but the State Church is ever awake to guard its own interests, and its priests foment persecution of Protestant work whenever possible. The dedication of a Presbyterian church, on a prominent corner, in Santiago de Chile, recently called forth a pastoral letter from the Archbishop of the country, in which he bitterly denounced all Protestants and warned his people against attending heretical services, the reading of pernicious Protestant literature, and the sending of children to Evangelical schools.

And the Archbishop of Venezuela has recently voiced his lament at Protestant progress in that stronghold of Rome and recommends as an antidote to such heretical errors the reading of a book which he has titled "**Protestantism Bankrupt**," and which he describes as "**pure gold, quickly read, written for all grades of intelligence, and leaves every Protestant objection not a single leg to stand on!**"

The question is often asked, in all sincerity, by members of our churches in America, "Are missionaries doing a legitimate and necessary work in Latin, that is to say, Roman Catholic, America?"

The question might be answered dogmatically and in the affirmative by all missionaries and non-prejudiced travellers who understand the social and religious conditions of Latin America; but such a reply would convince no one. In the following pages a few of the needs of Latin America will be given in the barest outlines, and readers may judge as to the necessity of Christian work among its peoples.

A. The great need of Latin America is the Word of God. In all Catholic lands, and wherever that Church has power to work its will, the Bible is a prohibited book. There are versions, as the Douay in English. But such versions are made to suit the church, not the church to conform in its teachings to the Word of God. They are not true to the original. The Word is deliberately garbled and perverted to uphold the false teachings of Rome. Peter said he was an "elder," but this version (the Douay) says "priest." Paul tells Timothy he was ordained by the laying on of the hands of the "presbytery," but this version says "priesthood." Christ said: "**Except ye repent ye shall likewise perish**," but this version says, "**Except ye do penance**." Thus, the Scriptures are perverted so that the priesthood may have power over the people and exact from them their tribute in the way of money for penance, in the salvation of souls.* And not only is a

* "The Herald and Presbyter," of Cincinnati, Ohio.

garbled Word taught in pseudo Bibles, but also on the walls of churches and in the references to the saints. On a tablet beside the door of the Jesuit Church in Cuzco one may read what, at first, seem to be the words of the wondrously sweet Royal Invitation of our Lord. But one, in reality, reads: "Come to Mary, all you who are laden with works, and weary beneath the weight of your sins, and she will alleviate you."

Every attempt is made by the Church to prevent the sale of Bibles. When a colporteur has succeeded in selling portions of the Sacred Book, or the Bible entire, or even Evangelical literature, the priest of the village or town will, if possible, collect the same and burn them. One such colporteur narrowly escaped being thrown into the flames with his Bibles, a few years ago, in Cochabamba, the most cultured city of Bolivia. And two years ago, Ricardo Nuñez, a humble convert to Protestantism, in Chile, in the attempt to give the Bible to his fanatical countrymen in the mountain districts, was foully slain. And, although the Presbyterian Mission in Chile pointed out the assassin that sped the bullet, no attempt was made by the Catholic judge to punish him. [Even to this extent of murder does Rome go in her attempt to keep from the people the Bread of Life.] "The South American religion is the one religion in the world which has no Sacred Book for the people. In China, the great ambition of the whole nation for centuries has been to master the Classics. In Moslem lands, the Koran is the most exalted of all books and the ideal of the educated man has been to be able to read it in Arabic, in its miraculous purity. Hindus and Buddhists have had their sacred books open to all who would study them. But in South America we have had the phenomenon of a land in the complete control of a church which has, so far as it could, sealed its sacred Scriptures to the people." *

Dr. Penzotti, an Italian by birth, was converted some years ago in Montevideo and immediately began selling the Scriptures in

* R. E. Speer, in "South American Problems."

South and Central American lands. He has travelled very extensively, suffered all manner of hardships, including eight months in prison in Peru, and to-day as head agent of the Bible Society, in Buenos Ayres, still puts forth every effort to give the Word to needy Latin America. He says: "It is well known that the Roman Catholic clergy persecute the Scriptures more than Saul persecuted David, and they were able to destroy perhaps three quarters of the copies we distributed in our earlier trips." Then he adds: "I have noticed that while the priests burn the Bibles, the people take their images of all sorts and sizes and put them into the fire, at the same time abandoning their sins." *

To be sure, the Church of Rome claims that it circulates the Bible, in its approved version, and that it may be freely bought by the people. This may be true, in certain localities, and due to the influence of exceptional priests, but is far from being universally true. A missionary long resident in Chile recently tried to buy a copy of the Catholic Bible, in Spanish, in the capital of that republic. He searched through all the book-stores of that city of half a million inhabitants and even consulted the authorities of the Church. At last he found one copy of the Bible, with the usual explanatory notes, in five volumes, and priced at eleven dollars American gold. Evidently, the poor working class of that great city has no access to the Word of God through the efforts of the Church of Rome.

That Rome deprives her people of the Bread of Life, through prohibitive prices, is true, not only of Latin America, but even in the United States, where the claim is made by many of the priesthood that the reading of the Bible is encouraged by the Church of Rome. A recent search for a Catholic Bible in the city of Lowell, Mass., resulted in finding but one copy in a second-hand book-store, and that was priced at \$2.75.

B. Because of the suppression of the Word of God, the people have had no clear vision of either God the Father or God the Son.

* Quoted by Bishop Neely in "South America."

and the hierarchy has been able to make Mariolatry the national cult. The image that occupies the niche of honor inside the temple or on its highest pinnacle or flying buttress, is that of the Virgin. Mary is patron saint of armies and navies, and Victory is supposed to perch on her banner as it did on that of Nike, centuries ago, on the plains and hills of Hellas. The Son is represented as a child in his mother's arms, as dead on the cross, or, bloody and inert, lying in the tomb. To represent Him as our risen Lord, triumphant over death, would lessen the glory that is Mary's, who is supposed to be our intercessor in Heaven. "**Notre Dame de Lourdes**," of Europe, has many shrines, under other names, in America. "**Our Lady of Guadalupe**," in Mexico; "**Our Lady of Andacollo**," in Chile; and "**Our Lady of Copacabana**," on the shores of Titicaca, are but distinct names for the same Mary, "**The Mother of God**," the "**Queen of Heaven**." Of Mary the people are taught to say: "**We have seen the star, and are come to adore her**." Many French dolls have been pressed into service to represent the "**August Mother of God**," and these images, whether they be found in the Eternal City; among the villages or cities of poor fallen Spain or Portugal; watched over by the peasantry of Catholic France; or in the shrines of Latin America, are loaded with jewels and precious stones whose price has been wrung from the millions of pillaged poor, who, in their giving, have sought in vain a solace for their sorrows.

C. When Christ is presented to the people it is under the form of a hideous image, with blood oozing from spear thrust and thorn prick, or as the wafer god, which, according to the Council of Trent, has all the nature, all the substance and personality of Christ. In that small disc of wheaten flour, over which a priest,—whether he be good or bad, pure or impure,—has pronounced certain ritualistic words, there is not only the spiritual but also the physical substance of our Lord,—the bones and muscles, the nerves and blood, the hair and skin and nails. In the

procession of **Corpus Christi**, this wafer god is carried about the public squares or streets, attended by a guard of soldiers; it is elevated on altars erected for the purpose in order that all may see; and the thousands of deluded devotees fall down before it and worship it as a real manifestation of the Son of God.* “**Body of Christ**, the feast is named! Think of it well, dear homeland friends, who know only a Catholicism modified by Protestantism; think of it, you dear missionary-hearted Christians, who have prayed for China and India, and worked for Africa and the Isles of the Sea, but neglected Roman Catholic South America.”

D. As a result of this open idolatry, this shameful insult to a reasoning, thoughtful mind, a large per cent. of the educated men of South America are atheists. They cannot accept a religion which is so palpably absurd. Consequently, they have sought help in this or that philosophy, only to end in blank atheism. Conduct and thought are completely divorced from religion. “Both the intellectual life and the ethical standards of these countries seem to be entirely divorced from religion. The women are almost universally ‘practising’ Catholics, but the men of the upper or educated class appear wholly indifferent to theology and to Christian worship. It has no interest for them—they think it does not concern them and may be left to women and peasants. In the more advanced parts of South America it (the Church) seems to be regarded merely as a harmless Old World affair which belongs to a past order of things just as much as does the rule of Spain, but which may, so long as it does not interfere with politics, be treated with the respect which its antiquity commands. The absence of a religious foundation for thought and conduct is a grave misfortune for Latin America.” †

E. The number of illiterates in Latin America is so appalling that there can be no question as to the need of missionary

* Guinness, “Peru,” page 323; Bryce, “South America,” page 582.

† Bryce, “South America,” page 582.

schools. The Roman Catholic Church, supreme, in every sense, for almost four centuries, has dictated the educational policies of the Latin American states and, in some of them, even until to-day it exercises the right of censorship as regards methods and text-books. Some of the more advanced governments, under the lead of liberal statesmen, have sought help from European educators, and some from those of the United States, and have established modern systems of education that promise better things for the coming generations. But the sorrowful influence of the Church in past centuries may be judged from the fact that even the two most advanced republics of South America, Chile and the Argentine, still report that sixty per cent. of their population is illiterate. Others, as Bolivia and Ecuador, have as high as eighty-five per cent. of illiterates. The enormity of this lack of education may be more fully understood if we compare these statistics with those of our own country. Kansas, and some of its neighboring states, report a total illiterate population equal to about two per cent. of the whole. Louisiana, which has the greatest negro population of all our states, reports 38% of illiterates. The average for all of the United States, according to a recent report of the Census Director, is about seven per cent. of our population, and this in spite of our negro population and our tremendous annual immigration from the most illiterate States of Europe. Among children of school age in the United States, only 4.1% are illiterate. In Peru only about 20% of the children of school age go to school, leaving 80% of illiterates. In Bolivia, only 30,000 out of 2,000,000 population are in school. While Kansas and other of our states have one-fourth of their population in school, some of the South American republics have but one-thirtieth of theirs under instruction. Any exact percentage of illiterates for Latin America cannot be determined, but it is probably not far from 75% of the entire population, or about the same as that of Spain, the mother land from which most of these states are sprung.

President Patton, of Princeton, it is said, once remarked: "I thank God that the Presbyterian Church has been a schoolhouse and college-building Church, and not a builder of Cathedrals." And this is true of all the Protestant churches of North America. One cannot travel far in a train in the United States without seeing the little red or white schoolhouses that dot the whole country, while our villages and towns and cities are full of buildings in which the young are being educated and trained to be useful citizens of this great republic. Nor are church edifices lacking; for the educated man or woman knows that mind and heart need equal attention. Catholic America has built many churches and many splendid cathedrals, most of which to-day stand practically empty. But it has built few schools. One might travel for thousands of miles through the heart of South and Central America, and see no schoolhouse, except in the towns or cities. Wayside crosses and images of the saints are to be found at every turn, and there are splendid piles of brick and stone that house the immense companies of monks and nuns, many of these people, even, illiterate; but the traveller's eye misses the friendly simple school architecture, that marks a nation in the making, and that is one of the characteristics of Anglo-Saxon Protestant America.

Some of the most backward republics of Latin America are now trying to shake off this incubus of ignorance and are engaging foreign teachers for the reorganization of their school system, the implanting of Normal Schools and Pedagogical Institutes. Bolivia, a few years ago, offered a Presbyterian missionary the position of head of its educational system with full powers to reorganize the same along modern lines. Ecuador called in a Methodist preacher to help in its Normal Schools; and Peru is to-day utilizing the help of American educators in the state schools.

F. The lands that are so woefully deficient in matters of education cannot produce the highest type of citizens. Few names of

Latin America are known outside their own states. Few world statesmen have been produced south of the Rio Grande. This must be true where a Church arrogates to itself prerogatives superior to those of the State and strives to build itself up at the expense of the civil power, teaching its citizens that so long as they obey the precepts of their religious leaders the civil laws and the larger interests of the State are of little importance. In an Encyclical issued in England during the past century we may find the words: "The State has not the right to deny the Church the use of force or the possession of either a direct or an indirect temporal power. The Church has the right to deprive the Civil Government of the sole control of public schools. She has the right to require that the Catholic religion shall be the only religion of the State, to the exclusion of all others. She has the right of requiring the State not to permit free expression of opinion." Whatever has been gained of civil freedom in Roman Catholic lands, has been gained in opposition to the Church of Rome. And where there is a civil marriage law, as in Chile and Bolivia, adherents of the Church are openly counselled by the priesthood to disobey the law, although, by so doing, they know that all children born to those not married by the State must be classed as illegitimate in the eyes of the law. It may be that in this disrespect for law that is inculcated by the Church we find a cause for the frequent political uprisings in some of the Latin American republics. For in all these States there is a church party, ever zealous of the prerogatives of that power that sits on the Seven Hills, and would fain rule the nations with a rod of iron. Would it be too much to suggest, even, that in this subversion of civil power by the Church authorities, we have an explanation of the fact that the most notorious criminals have come from that communion where they have been reared and nurtured in an atmosphere that inculcated disrespect for the law? [Is it by mere chance that John Wilkes Booth, the slayer of Abraham Lincoln; Guiteau, the assassin

of Garfield; Czolgosz, who murdered McKinley; and Schrank, the would-be slayer of Roosevelt,—not to mention the regicides of Europe,—were all trained by the Roman Catholic Church?]

Less than fifty years ago, the only legal marriage in Chile was that performed by a Roman Catholic priest, and Protestants could not be buried in holy ground. The heretics were compelled to inter their dead at night, in order that the very Catholic senses of the city might not be offended, and an abandoned rocky hill served for years as the unmarked resting place of the Protestant dead. When this hill was finally turned into a park, the pious Catholic mayor caused to be erected over the spot where the heretical bones were found this benevolent inscription: **“To the memory of those who are exiled from Heaven and Earth!”**

The liberal legislation of Chile is due, in large part, to the influence of Protestant missionaries, and to-day the civil marriage is the only legal marriage, and the civil cemetery opens its doors to the dead of any or no faith.

The Jesuits, who are the power behind the papacy, have always been the enemies of progress and have been expelled from almost all civilized nations at one time or another. Only within a few days the Chancellor of the German Empire has said they have been opposed by both Catholic and Protestant lands because of **“their militant activity in politics, the church and the schools, their international character, and their opposition to the growth of the State.”** Victor Hugo has admirably defined this spirit of antagonism to all progress. Speaking of the Clerical party in France, he says: **“This it is which has found for the truth those two marvellous supporters, ignorance and error. This it is which forbids to Science and Genius the going beyond the Missal, and wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress,—but it is written on the back of the leaf. It is opposed to all.**

This it is which caused Prinelli to be scourged for having said that the stars would not fall. This it is which put Campanella seven times to the torture for saying that the number of worlds was infinite, and for having caught a glimpse at the secret of Creation. This it is which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul, it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety, to find a world a heresy. It wishes to be master of education, and there is not a Poet, nor an Author, nor a Thinker, nor a Philosopher which it accepts."

G. The social condition of Latin America is a theme of which one hesitates to write. There is an entirely different standard of morals south of the Rio Grande which the people of the United States do not understand. With our inheritance of moral sense from the Pilgrim fathers, whose influence, fortunately, is not yet lost on our national, as well as private, life, we cannot understand what seems to us to be a moral warp in the character of our Southern neighbors. Few of them speak with "winged, straight-flung words and few," as we do in English; not

"By open speech and simple,
An hundred times made plain;"

but the sinuosities of the ornate polished Castilian tongue seem to lend themselves to a concealment of truth and the speaker's real motives, so that deception and falsehood come to be practised as a fine art. The sin of falsehood, according to the Church, is not in the lie itself, but in its being found out. He or she who lies artistically, merits small blame. Consequently, the whole fabric of social and commercial life stands upon an insecure basis. The widespread distrust which every one holds toward every one else, makes life a burden and progress difficult.

The most important church festivals are often given over to drunken orgies that would have put to shame the devotees of Bacchus two thousand years ago. The

Church encourages the production of strong spirits and its representatives excel in the consumption of the same. "Priests go drunken to celebrate the mass, or to carry extreme unction to the dying."

The awful results of impurity may be judged from the fact that at least half the population of Latin America is of illegitimate birth. Communities have been cited where the total of illegitimates reached 95% of the entire population, and in which a marriage ceremony had never been performed. Boys and girls learn through the confessional things of which men and women might well remain in ignorance, and children are as wise, at ten years of age, in regard to the mystery of life and the relation of the sexes, as are our children at twice that age. Stories are recounted in mixed gatherings, with children present, and thinly veiled references made to things that would be unmentionable among us in a company of gentlemen. Blasphemy is common to all, and few, even cultured ladies, consider it an offense or a sin to interlard their conversation with the names of God, Jesus, Mary, Joseph, or some or all of the Saints. Sacred names come to have no sacredness, through much use. It is no uncommon thing to see a store, a butcher-shop, or a drinking-bar dedicated to the Saviour, to the Virgin, or to the Holy Spirit. The writer once saw a saloon with the sign across the door, "**Saloon of Jesus Christ**," this being the man's name. The "**Society of the Holy Name**" has not yet made its influence felt where Catholicism rules supreme. Sunday is not a day of rest, but a day of amusement, a European Sunday carried to an extreme. Elections and bull-fights are scheduled for Sunday, and in some countries or cities the races are prohibited on other days. When the morning mass is over the rest of the day may be given up by the women to any form of entertainment. The man does not include mass in the day's round.

These are, in outline, a few of the problems that the missionary in Latin America is called upon to solve; some of the conditions which make imperative the increase of

Evangelical missionary effort in those lands. The responsibility of the solution of these problems and the bettering of the conditions outlined in this paper, rests in an unusual degree with the Evangelical churches of the United States and Canada. Our benevolent Monroe Doctrine prevents territorial acquisition by European powers, and the sphere of the influence of Europeans is thus, *ipso facto*, limited to commercial conquests, that only too often mean the despoiling of the native races and an unpardonable waste of natural resources, in order that fortunes may be quickly wrested from the lands in which they have but a momentary interest. The foreign merchant is little interested in bettering the moral condition of Latin lands, provided he can, under present conditions, continue to realize a high interest on his investment. Great Britain alone, in a single year, takes out of South America, as gains on the investments of her citizens, more than Europe and America combined, through their Evangelical churches, contribute to the moral and spiritual uplift of the Latin peoples, in a century.

With the exception of Mexico, the commerce of the United States in Latin America is almost negligible as compared with that of the European powers. When the Panama Canal is completed that commerce must inevitably increase. Yet, in even a greater ratio, there will be an increase in our already tremendous responsibility for the intellectual, moral, and spiritual uplift of those seventy millions of fellow Americans who live south of the Rio Grande. Territorial and commercial hegemony being also a hegemony of moral responsibility that cannot be lightly put aside.

When Chile and the Argentine made a treaty of peace a few years ago, after decades of national bickerings and mutual misunderstandings, during which war often seemed unavoidable, they erected on their common frontier a gigantic statue of the Prince of Peace. On the pedestal they inscribed these words:—

“Sooner shall these mountains crumble into dust than Chileans and Argentines break the peace which at the feet of Christ the Redeemer they have sworn to maintain.”

But when they came to set up this statue of “The Christ of the Andes,” they had to decide this question, How should the face of the Christ be turned? The warlike Chileans would not consent that the Christ should turn his back on Chile, and look to the eastward across the broad pampas of the Argentine. Nor would the patriotic Argentine consent that the Redeemer should turn His face toward Chile and the broad Pacific beyond. Neither Argentine nor Chilean was willing that the “Christ of the Andes” should face the South, where lie the tempestuous waters that surge about Cape Horn, and the cold inhospitable lands that lie beyond. And so they turned His face to the North. And there stands to-day the “Christ of the Andes,” with the upborne Cross and the uplifted hand, as though He were looking and waiting for the help that must come from this great Protestant Northland.*

Around and below Him, too, in the mountain fastnesses and plateaus, and among the valleys, and out on the broad plains, and along those splendid rivers, await the peoples of Latin America. The silent, impassive Indian, still bearing his burden of centuries, and the impulsive, light-hearted, lovable Latin, in city and village and hamlet, await the help that must come from their fellow Americans of the North.

“By the value of souls, by the shortness of time, by the greatness of the field, **DO SOMETHING DEFINITE FOR LATIN AMERICA.** If we fail, will not these millions rise and ask in the Great Day why we left them without a knowledge of the Great Shepherd?”

* See Neeley's “South America.”

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